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GENEVA AND ROME
BY
PROFESSOR GAUSSEN

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GENEVA AND ROME.

ROME PAPAL

AS PORTRAYED BY

PROPHECY AND HISTORY.

Samuel Robert Louis

BY S. R. L. GAUSSEN,

PROFESSOR OF DIVINITY.

WITH AN INTRODUCTION BY THE

REV. E. BICKERSTETH, A.M.,

RECTOR OF WATTON, HERTS.

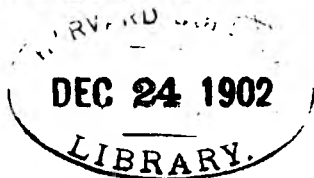
NEW YORK:

JOHN S. TAYLOR & CO.,

145 NASSAU STREET.

1844.

~~III, 10208~~
C 4228.44.20



S. A. Green.

EDWARD O. JENKINS, PRINTER,
114 *Nassau St.*

PREFATORY REMARKS.

NEVER did the Church of Christ more need all the armour which God has provided for it against the apostacy of Rome, than it does at this time. There is a great revival of the mystery of iniquity. This might justly have been anticipated. Its fall is to be with violence, suddenness, and at once. We may expect that as Jezebel of old, just before her destruction, *painted her face, and tired her head, and looked out of her window*, hoping to win her enemies by her deceitful charms, so her true antitype, Popery, will now put on all its show and attractions. It does so everywhere. It is bringing forth all its fictions with more than

wonted zeal and earnestness. It cannot indeed conceal its tyranny ; the decree against the Jews at Ancona ; the imprisonment of Dr. Kalley at Madeira ; the efforts now making in France, still help to prove its identity with the apostacy that *has a mouth that speaks great things, and wears out the saints of the Most High.*

The most remarkable feature in popery at present, is the working out of those false principles to which it has adhered, and the shameless profession of them in the face of Europe. The worship of the Virgin is gloried in from the Pope to the humblest priest. The cruel atrocities of past ages are sanctioned and perpetuated in the medals to this hour re-struck and sold from the mint of Rome. The ultra-montanism of popery, its extreme principles, are now the prevailing principles in all papal kingdoms. It shrinks not from the avowal of its past abominations. Recovering from the wasting effects of the vials that have hitherto marked the divine displeasure, Babylon rebuilds her towers, that the last vial of

wrath may show the nations of the earth, by the greatness of her fall, *that great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.*

The destruction of the papal clergy in France, wonderfully prepared the way for the triumph of the Jesuits. The clergy stood by their king against the Pope. Professor Ranke observes, speaking of the time of Louis XIV. and Innocent XI., "It has ever been a maxim of the French court to control the papal power by means of the national clergy, and the national clergy by means of the papal power." But the following extracts from Professor Michelet's address, given in the Protestant Magazine for March, will show the fallen state of the Gallican clergy, and the towering ambition of the Jesuits, those devoted adherents of the Pope, and bitter enemies of the truth as it is in Jesus.

"Where, then, are the clergy of France? Where are all those parties who were the life of society under the Restoration? Extinguished,

dead, annihilated ! What is become of that little Jansenism—little, but so vigorous ? I search, and I find it only in the tomb of Lanjuinais. Where is M. de Montlosier ? Where are our loyal Gallicans who desired the harmony of Church and State ? Disappeared. They have abandoned the State which forsook them. Who shall dare, in the present day, to say he is Gallican, to call himself by the name of the Church of France !

“ The timid Sulpician opposition (little Gallican), however, is itself destroyed, with M. Fraysinous. St. Sulpice is comprised in the teaching of the priests, in the routine of the seminary, leaving the world to the Jesuits. It is for their pleasure St. Sulpice seems to have been created, as long as the priests are educated there, *they* have nothing to fear. What could they desire better than a school which does not teach, and which has no desire to teach ? The Jesuits and St. Sulpice exist now very well together ; the compact is tacitly made between death and the grave.

“That which they do in these seminaries, which are quite closed to the law, is only known by the nullity of its results. Their books of tuition are superannuated books, trash, abandoned everywhere else, and inflicted only on the unfortunate young priests. Is it astonishing that they go forth from thence strangers to knowledge and to the world? They know from the first step that they carry forth nothing that they should; the most judicious are silent; an opportunity of shining prominently presents itself, the Jesuit arrives; as the envoy of the Jesuits, he takes possession of the pulpit; the priest retires. And it is not, however, the talent which is wanting, nor the heart; but all is at present against them (the priests). They only know it too well; and this feeling contributes also to lower them in their own estimation. Thought ill of by the world, ill-treated by his own party, the parish priest (behold him walking in the street) goes dejectedly, often with a timid and more than modest air, taking willingly the edge of the pavement. But

would you see a man ! Behold the Jesuit pass ! Do I say one man ? Many in one alone ! The voice is soft, but the step is firm. His step proclaims, without his speaking, ‘ I am called *legion*.’ Courage is an easy thing to him who feels within himself an army to sustain it, who, if compelled, looks to himself to defend it, and to that great body of Jesuits, and through a whole world of titled persons, and of fine ladies, who, in case of need, would move the world for him. He has made the vow of obedience—to rule, to be Pope with the Pope, to have his part in the great kingdom of Jesuits spread out into every kingdom. He attends to its interest by secret correspondence in Belgium, in Italy, in Bavaria, in Savoy. The Jesuit lives in Europe, to-day at Fribourg, to-morrow at Paris ; the priest lives in a parish, in a little damp street as long as the wall of the church ; he resembles only a miserable, sickly plant which is placed in a window. Behold these two men at work. And first let us observe on which side this pensive person will turn who ar-

rives on the *grand place*, and who appears to hesitate. To the left, that is the parish church ; to the right is the house of the Jesuits. On the one side what shall we find ? An honest man, a man with a heart perhaps under that rough and awkward exterior. The priest carries the law and the decalogue as a weight of lead ; he is slow, full of objections and difficulties. You speak to him of your scruples, he adds to them still more ; your affair appears to you bad, he finds it very bad. But go into that adorned Italian chapel ; though it will be a little sombre, fear not ; enter, you will be very quickly reassured and relieved. The Jesuit priest will assure you your case is trifling : you find there a man of spirit. Do you speak to him of the law ? ‘ The law may reign there below (with the priest), but here,’ he would say, ‘ reigns grace ; here the sacred heart of Jesus and of Mary. The Virgin is so good.’*

* “The Jesuit is not only confessor, he is *director*, and, as such, consulted in all cases : and twenty such di-

“There is, besides, a great difference between the two men. The priest is bound to maintain a proper deportment, by his Church, by the local authority ; he is under authority, and in the situation of a minor. The priest fears the cure, and the cure the bishop. The Jesuit fears nothing. His order demands only the advancement of the order. The bishop has nothing to say to him. And where, in the present day, will be the bishop over-bold enough to doubt that the Jesuit may not be himself the rule and the law ? The bishop offends him not ; on the contrary, he obliges him. It is by the bishop that the Jesuits hold the priests in subjection. The Jesuit may now say to the priest, ‘Take care, priest. Wo be to you, if you stir. Preach little, never write. If you

rectors, by previous arrangement, may exercise an entire control over the actions of the thousands of persons, whose most secret thoughts are revealed to them. Marriage, testaments, and all the other acts of their penitents, are discussed in such councils.”

write a line, without any form, we can suspend you, interdict you, without giving any explanation; if you have the impudence to demand it, we shall say, 'An affair of laws.' It is thus with the priests as if they were drowned with a stone about their necks.

"The progress of these men of death will, we hope, be stopped. With them the day is entombed. They go about like spirits of the night and of darkness. Why, while we sleep, they have, with stealthy step, surprised the people in a defenceless state, the priests, the women, and the religious houses. It is hardly conceivable how many simple-minded people, how many humble brothers, charitable sisters, have been thus abused; how many convents have opened their doors to them, deceived by their soft tones; and now, having gained admission, these men speak decided, and keep the inmates in fear, who smile tremblingly, and do all that they are told. We find they have organized a great body, over which they exercise complete control. Every poor cor-

poration (missionaires, lazaristes, and benedictines also) has been obliged to take the name of the order. And now all these are as a great army that the Jesuits boldly lead forth to the conquest of the age. What an astonishing thing, that in so short a time they have united such forces! However high an opinion we may have of the ability of the Jesuits, we could not have foreseen such a result."

The learned professor thus replies to the objection that the cry of alarm was raised too soon. "Was it too soon when, renewing that which had not been witnessed for 300 years, they employed the sacred pulpit to defame persons, and calumniate them before the altar? Was it too soon, when, in the province where there are most Protestants, they struck Protestants to death? Was it too soon, when they formed immense associations, one of which alone in Paris numbers fifteen thousand persons? You speak of liberty? (Addressing the Jesuits.) Speak then of equality. Is there equality between you and us? You (the Jesuits) are *the leaders of formidable associa-*

tions. We (the professors) are isolated men. You have 40,000 pulpits from which you can make the priests speak willingly, or against their will ; you have many thousand confessionals from whence you move families : you hold in the hand that which is the base of the family, and of the world. You hold the MOTHER : the child is only an accessory. Ah ! what will the father do when she rushes in distracted, and throws herself into his arms crying : ‘ I am lost ! ’ You are sure that on the morrow he will give up his son. 20,000 children in your smaller seminaries ! 200,000 immediately in the schools that you govern ! Millions of females who act only for you ! And we, what are we, in presence of such mighty forces as you can command ? A voice, and nothing more, a voice to cry to France. It is warned now, that it may do that which it wishes. It is warned now, that it may see the net-work with which they have thought to seize it sleeping.”

It has been sarcastically said by one whose labors have unhappily tended to remove the bul-

warks of our Protestant faith (though we are sure from his own writings that he meant not so), that "some of the Reformers, with more zeal than knowledge, determined that the Pope must be Antichrist; and as the Pope did not suit the terms of the prophecy, they resolved that the terms of the prophecy should be so interpreted as to suit the Pope." I am persuaded a deeper knowledge (and such a work as Elliott's *Horæ Apocalypticæ* in three volumes, just published, is well calculated to help in attaining deeper knowledge) will assuredly prove that the Pope is the Antichrist so largely predicted both in the Old and the New Testament, and that our Reformers in this respect had more knowledge than their reprover.

I rejoice, therefore, to introduce to the reader, Mr. Gaussen's vivid and lively description of the character of popery, as exactly corresponding to the great features given us by the prophet Daniel, between two and three thousand years since. Fresh illustrations of the prophecies bearing on this subject, are greatly needed, to meet the in-

roads upon the Protestant faith, which rashness of exposition and multiplied differences had occasioned, and to give the Church of Christ a firm hold of the sure lamp of prophecy. It gives me much pleasure to say, that my dear friend, the Rev. T. R. Birks, has prepared a larger and more comprehensive exposition of this prophecy, in a work to be entitled, "The Four Prophetic Empires and the kingdom of Christ," and that it will be published about the time that this appears.

Thanks be to God, that the attention of the Protestant Church is thus calling to that part of the Divine armoury, which is especially strengthening to us in resisting the mighty enemies who oppose the Gospel of our Lord Jesus Christ, and calculated also to awaken those enemies themselves to the fearful perils to which they are exposed ! Let us hate Popery more and more ; let us love, and pity, and pray for, and seek to enlighten Papists more and more. Let our zeal be the zeal of love and not of bitterness ; of patient labor and not of angry strife ; of bold and faithful

testimony to the truth, in the spirit of real kindness, and not of eager contention for the triumph of party, or of any private opinions. Our cause is the cause of truth and love ; it promotes the glory of God and the true welfare of all men. Let us then, according to the very spirit of our holy religion, *overcome evil with good* ; and in all our contentions, let us remember that threefold means to which Mr. Gaussen alludes, by which we gain the victory over our great enemy Satan ; *they overcame him by the blood of the Lamb—and by the word of their testimony—and they loved not their lives unto death.*

Using these means, and waiting for the coming and kingdom of our Lord Jesus Christ, our final victory is sure. His eternal glory will soon and abundantly recompense all the trials which the faithful witnesses of Christ may shortly be called to endure.

EDWARD BICKERSTETH.

*Watton Rectory,
Herts, March 30, 1844.*

DISCOURSE, & C.

DELIVERED IN THE THEOLOGICAL SCHOOL OF
GENEVA, OCT. 3, 1843.

GENTLEMEN :

It is our custom every year, at the re-opening of the academy after the summer recess, to draw your attention to the general state of the Church of Christ throughout the world, and point out to your notice some one of those errors which seem peculiarly to threaten her.

Our talented friend, whose absence we all feel this day, explained to you fully last year the dangers of the Oxford heresy.*

* "Geneva and Oxford," by J. H. Merle d'Aubigne. This excellent little work of Merle D'Aubigne, on Puseyism, is published by John S. Taylor & Co., New-York.

To-day, gentlemen, and no doubt you will have anticipated me, the heresy that threatens *us*, is the heresy of Rome, not so much by the seductions of her errors, as by the violence she is disposed to make use of, and the great increase of her power.

For the last two hundred years, Rome and the Reformation have stood in the position of two hostile camps watching each other, but limiting their warfare to an occasional attack of outposts. Each camp was fully occupied by intestine war. Rome fought for two centuries against a small residue of life and light, which struggled for existence under the names of Jansenism and Gallicanism; but in this very warfare, by her victories even, she caught two falls, which have sunk her still lower in the gulf of her apostasy. Her first victory over Jansenism, in 1713, induced her to profess the rank Pelagianism of the Bull *Unigenitus*; and her second over Gallicanism, brought her to the ultramontanism of the Bull *Unam Sanctam*, to the Marianism of *St. Liguori* and the immoralities of *Probabilism*.

In the camp of the Reformation all vigour was expended in domestic strife, first against Armenius, then against Socinus, and finally against the doctrine of those who rejected all doctrine.

In these simultaneous warfares, it has happened, however, that the Reformation has become divided and weakened; whilst Romanism, whose strength is carnal and worldly, has spread wider, and become more powerful. Amongst the Protestants, you hardly find one national church that you can style a *living* gone, organized and proselyting; spiritual life seems to have taken refuge in dissent or with individuals only. Christianity has become more than ever isolated in individuality, and it seems to be thought that the faithful follower can perfectly fulfil his Christian profession, while he confines it, if not to his closet, at least to the small circle of his family and his friends.

The doctrine of the Church is everywhere relaxed, and if the new sect,* which sub-

* The Plymouth brethren.

verts the sacred ministry, has found so many adherents in our country, it is because its heresy corresponds with the evil tendencies of the day.

In the Romish Church, on the contrary, individuality is effaced, and a united body is seen. There are no more Jansenists, and soon there will be no more Gallicans, and henceforward the Alps themselves are annihilated ; all is Ultramontanism. It is *France*, in fact, that calls upon all Europe to throw herself at the feet of the Pope, and to prepare for new conflicts led on by the society of Jesus.

From this novel attitude of the two camps, we may conclude with certainty that a violent struggle is preparing, in which the Roman army, emboldened by our want of union, will surely fall upon us. Victory will be easy for her at first. Entering into our camp, like Cæsar into that of Pompey, after the defeat of Pharsalia, she will find us all in confusion, and speedily trample us under foot.

It is not of a war of words and arguments, gentleman, that I am speaking, but one of

actual violence waged against the patience and the faith of the saints. It is quite evident to me that we are fast approaching those times, when, like our forefathers, we shall be called upon to hold our lives as nothing worth, and to offer them for Jesus Christ. His Church, to all appearance, vanquished, scattered, reduced to a small number, will only recommence her victories by preaching the cross, by patience, and by faith.

In the twelfth chapter of the Apocalypse, when the great dragon, the devil, who seduces the world, is precipitated on the earth, John hears a loud voice, which says, "They overcame him by the blood of the Lamb, and by the word of their testimony, and they loved not their lives unto the death." The three weapons which we are to make use of, that we may come off victorious from the combat, are these ; a spirit of self-devotion, even to martyrdom, if required ;—"they loved not their lives unto the death ;" faith, above all, in the sacrifice of our great Redeemer—"they overcame him by the blood

of the Lamb ;” and undaunted courage in bearing witness to the truth as it is in Jesus, — “ by the word of their testimony.”

“ A spirit of self-devotion ! How becoming and how necessary in the disciples, and, above all, in the faithful ministers of Jesus Christ ! We too often lose sight of it in days of peace and tranquillity, and easily adopt habits of indulgence and indolence, and conformity with the manners of the times. We are too apt to confine the vocation of the evangelical Christian to the bare profession of a system, instead of regarding it as a perpetual combat against the world, the devil, and, above all, against ourselves. We ought to impress ourselves more deeply with the persuasion, that we exist only by the blood of our great martyr, given for us on the cross, and resolve firmly to *suffer* with Him, that we may *reign* with him ; we ought to strive to feel that our life is a perpetual warfare in an enemy’s country ; that we fight for the conquest of a kingdom, and that our Master has said, “ He that loveth father or mother more than me

is not worthy of me ; and he that loveth son or daughter more than me is not worthy of me. He that taketh not his cross and followeth after me, is not worthy of me. He that findeth his life shall lose it ; and he that loseth his life shall find it." We are become far too much what has been styled "fair-weather Christians." It would be well to call to mind the voluntary sufferings and privations of our ancestors for this same Gospel, that *we* confess. "They loved not their lives unto the death."

I particularly recommend to your perusal the thrilling history of their martyrdom, feeling convinced that nothing can more vividly awaken in us the true feeling of Christian obedience, than the placing ourselves in imagination in the very situation in which they so often found themselves, when a voice met them on their path, saying, "Deny Christ or die!" And "Death is our choice!" was their heroic answer. Let us all endeavour to consider ourselves as perpetuating in our own persons that ancient school of Geneva,

out of which, three centuries ago, as many as thirty ministers went forth every year to brave the dangers that awaited them, even unto death, for Jesus Christ, and whose sufferings were published here in this city every month ; their friends in France having carefully noted down their words and actions, whether in prison or on the scaffold, and sent them to the Reformers and to Crespin, who gave them to the public in his "History of the Martyrs."

It is not, however, with martyrdom that I mean to occupy your attention to-day, but rather with that "word of their testimony" by which, in the end, Rome is to be overthrown ; and even only to point out to you one single point of this testimony. The angel says to John, "They overcame him with the word."

You will be strong indeed, brethren, if you are fully persuaded of the power of that word which God places in your hands to achieve the victory, for then will you handle it with dexterity, if you hope for success from it

alone, wielding it with the confidence of faith, for it is the sword of the Spirit ; and you will find yourselves irresistible if you call to mind the force of that expression of our Master, "It is written !" Three times, before the very Prince of Darkness, and during a mysterious and terrible combat, three times did he show us by his own example, where *we* shall get the victory, in seeking for it himself nowhere but in the words, "It is written !" This it was, that in the ancient world overthrew Jupiter, Mercury, Mars, Diana, and all the deities who had reigned over it for so many centuries. This it was that destroyed the long-established dominion of the Popes throughout half Europe, three hundred years ago : that threw down the confessionals, the carved images, and all the idols of modern Rome, as they had before overthrown the augurs, the altars, and the statues of ancient Rome : the world wielded with faith !

The one important point in "the Word of the testimony," to which I will call your

attention to-day, ought to be always present to you when you have to do with Rome—I mean a doctrine which was held as very precious and sacred by our forefathers, though now too often neglected, and even misunderstood in our churches, although *we* have many reasons, which our fathers had not, for appreciating its value.

The important doctrine to which I allude is this—that Rome is the *Babylon* of St. John; the Pope the *Man of Sin*, the *Son of Perdition*, of whom St. Paul speaks; and the popedom the *little horn* of Daniel. And I can prove to you that this doctrine, professed by the Church of Christ for nearly twelve hundred years, was never disputed, but in times of unbelief and lukewarmness.

When Waldo distributed the Scriptures in France, seven hundred years ago, the cry, “Let us go out of Babylon,” was immediately raised; when Wickliffe preached the Reformation in England, five hundred years since, the Pontiff of Rome was immediately looked upon as “the Man of Sin;” when

the noble John Huss and Jerome of Prague lifted up their voices, a hundred years before Luther, it was to protest against the vices of the "great Harlot" predicted by St. John; when our ancestors accepted the Reformation here in Geneva, one of their first acts was to place a tablet of brass (of which, unhappily, only the frame remains) on the outward wall of our Hotel de Ville, on which they inscribed their thanksgivings to God for having delivered them from the power of "Antichrist;" and when the Ancestors of most among us framed their admirable confession of faith at Rochelle, they took particular care, in their seventeenth national Synod, held at Gap, under Henry IV., in 1603, to decree that at the end of the thirtieth article the following declaration should be inserted, under the title of the thirty-first. I will read it to you verbatim :

" Since the Bishop of Rome has erected a kingdom in the midst of Christendom, taking to himself dominion over all the churches and their pastors, and has even called him-

self *God*, desiring to be adored, and boasting that he has all power in heaven and on earth to dispose of all things ecclesiastical, to decide in matters of faith, to confirm and interpret the Scriptures at his pleasure, to barter souls, to loose vows and oaths, to order new services to be performed to God ; and with regard to matters civil, to trample under foot the acknowledged authority of magistrates, giving, changing, and taking away kingdoms ; we hold and believe that he is really the *Antichrist* and the *Son of Perdition* foretold in the Word of God under the emblem of the harlot, robed in scarlet, seated on the seven hills of the great city, which rules over the kings of the earth ; and we expect fully that the Lord, consuming him by the spirit of his mouth, will finally destroy him by the brightness of his coming, as he has promised he would, and as he has already begun to do."

For more than fifty years the clergy and Protestants of France were persecuted by the kings and governors of the provinces on ac-

count of this thirty-first article, and it is with joy that we find again the same faithful voice in their twenty-ninth and last national synod, held under Louis XIV., at Loudon, in 1659, after having been refused one for fifteen years. The king's commissioner having required that such expressions as *Antichrist* in speaking of the Pope, and *idolator* in speaking of the Roman Catholics, should not be employed in taking the oaths required in this Synod, the Moderator was desired to answer in the following terms :*—

“ With regard to the word, *Antichrist*, which is in our Liturgy, and those also, *idolatry* and *wiles of Satan*, which are in our Confession of Faith, they declare our reasons for, and the real foundation of, our separation from the Church of Rome ; they also express the doctrine that our forefathers upheld through the most disastrous times, and which we are resolved, by the grace of God,

* The thirty-first article was then no longer published in the printed copies.

never to forsake, but on the contrary to persevere in faithfully and inviolably to the last moment of our life."

This declaration of our forefathers, gentlemen, I place this day before your eyes and your consciences :—before your eyes, that you may study it with attention ; before your consciences, that you may preach it with energy " through the most disastrous times," and, like them, " persevere in faithfully and inviolably to the last moment of your lives."

This important doctrine is taught us by three prophets : by Daniel in his second, seventh, and eleventh chapters ; by St. Paul, in his Second Epistle to the Thessalonians, and his First to Timothy ; and finally by St. John, in the ninth, eleventh, twelfth, thirteenth, seventeenth, and eighteenth chapters of the Apocalypse.*

* In the enumeration of the prophecies which regard the Pope, I have not quoted the three only verses in which the Scriptures make mention of Antichrist,† be-

† 1 John, ii. 18, 22 ; iv. 3 ; 2 John, vii., does not allude to Antichrist, but to a seducer and *an* antichrist.

I wish, gentlemen, to give you some idea of the admirable precision with which the Holy Spirit treats this subject, and for this purpose I shall sketch out in a few words

cause several Protestant commentators, while they acknowledge the Roman Pontiff to be the Man of Sin and the Son of Perdition described by St. Paul, the little Roman Horn which Daniel has foretold, and the false prophet of that Babylon of which the Apostle speaks so much, yet are inclined to believe that the Antichrist of St. John is rather an enemy of God, which will in the latter days ally itself with the Romish Apostacy, and fall with her. This opinion merits little attention, as it is a question of words, and not of doctrine. That the Man of Sin calls himself Antichrist, or not, is of small importance, if he but calls himself the Pope, and there we are all agreed. There lies the doctrine; while the three verses alluded to, which mention Antichrist, are too isolated and too concise to furnish a doctrine. (St. John seems to allude to former prophecies.) It appears plain that the Pope, in destroying, by the doctrine of transubstantiation, the human nature of Jesus Christ, exactly answers the definition given of Antichrist by St. John (1 Epist. iv. 2); but we do not press this, and, in spite of our own convictions, we shall not employ this argument, nor mix up a contested term with an undisputed doctrine.

what has been said by one of the prophets, the most ancient, Daniel, and that in only one of his chapters—the seventh.

“ 1. In the first year of Belshazzar, king of Babylon, Daniel had a dream and visions of his head upon his bed ; then he wrote the dream, and told the sum of the matters.

“ 2. Daniel spake and said, I saw in my vision by night, and behold the four winds of the heaven strove on the great sea.

“ 3. And four great beasts came up from the sea, diverse one from another.

“ 4. The first was like a lion, and had eagle’s wings ; I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man’s heart was given it.

“ 5. And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it ; and they said thus unto it, Arise, devour much flesh.

“ 6. After this, I beheld, and lo another, like a leopard, which had upon the back of

it three wings of a fowl ; the beast had also four heads, and dominion was given to it.

“ 7. After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly ; and it had great iron teeth ; it devoured and brake in pieces, and stamped the residue with the feet of it ; and it was diverse from all the beasts that were before it, and it had ten horns.

“ 8. I considered the horns, and behold there came up among them another little horn, before whom there were three of the first horns plucked up by the roots ; and behold, in this horn there were eyes like the eyes of man, and a mouth speaking great things.

“ 9. I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like pure wool ; his throne was like the fiery flame, and his wheels as burning fire.

“ 10. A fiery stream issued and came forth from before him ; thousand thousands minis-

tered unto him, and ten thousand times ten thousand stood before him ; the judgment was set, and the books were opened.

“ 11. I beheld then because of the voice of the great words which the horn spake ; I beheld even till the beast was slain, and his body destroyed, and given to the burning flame.

“ 12. As concerning the rest of the beasts, they had their dominion taken away ; yet their lives were prolonged for a season and time.

“ 13. I saw in the night visions, and behold one like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

“ 14. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him : his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.”

You will remember, gentlemen, that in

his second chapter, Daniel, under the image of a statue of different metals, had already given the historic features of the future destinies of the nations, down to the second coming of our Lord. According to him, four great monarchies were successively to appear on the scene of the world, to reign over all other people and trample Jerusalem under foot. The last monarchy, after having cruelly domineered over all the countries which form the prophetic land, was to be divided into ten kingdoms by the invasion of the barbarians, and continue under this new form until the re-establishment of Israel, the commencement of the blessed millennium, and the kingdom of the saints.

In this seventh chapter we find this same series of four great monarchies, but they are only presented to us for the purpose of revealing the time and the place of that dreadful apostacy which was to afflict the Church through so many ages, and which, beginning in the Latin empire shortly after its division into ten distinct kingdoms, was only to be

destroyed by the second coming of our Saviour.

How sublime and majestic is the whole conception of this symbolic description of coming events ! These four great empires, which comprise in their destinies all the glory of the world during the space of twenty-four centuries, are shadowed forth to the Man of God under the form of four wild beasts, rising one after the other out of the bosom of the great ocean, lashed by tempests. These four monarchies were to be cruel and tyrannical ; they were to oppress the people of God, to ravage the earth, and their glory was to be that of the destroyers of the human race ! The first, the Babylonish empire, was a lion with eagle's wings. The second, that of the Medes and Persians, a fierce mountain bear, to whom it is said, " Arise, devour much flesh ! " The third sketches with a few touches, Alexander and his history ; it is not only a leopard, swift and terrible, but it has four bird's wings and four heads ; dominion is taken from him,

and his empire is soon divided out to the four winds of heaven. Lastly, the fourth, or Latin empire, has no name, so terrible is it; it tramples everything under its feet, as in the prophecy of the metallic statue, it ends in being divided into ten parts. The ten horns are the ten kingdoms of the Gothic nations, which about the fifth century simultaneously, and as if by common accord, rushing from the banks of the Vistula to the Roman frontiers, invaded the vast Latin empire. The Visigoths, the Herulians, the Ostrogoths, the Franks, the Burgundians, the Vandals, the Alains, the Sueves, the Gepides, and the Lombards!

Now, mark the interpretation! You have here *the place* of the apostacy predicted, and also *the time*. Let us consider its place. It is a Roman apostacy, consisting of all the territory of the Latin monarchy. Its time, will be the centuries that follow the invasion of this empire by the ten Gothic kings. You have here also its history, for with a few strokes of his pencil, on this can-

vas, small as it is, the Holy Spirit describes its character and its destinies, with the most astonishing precision.

“ I considered the horns, and behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots ; and behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.”

And in the 24th and 25th verses, in the interpretation which the angel gives of these symbols to Daniel, it is said to signify that “ another king shall rise after them, and he shall be diverse from the first, and he shall subdue three kings.” And still more that, “ he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws.”

It would require many long hours, gentlemen, to do justice, by our interpretation, to the divine beauty of this picture. Thirteen or fourteen characters described in it portray the Popedom entirely. I will endeavour to

show you, that on looking at each of these features, it is impossible not to exclaim, "It is the Pope!" and also that there is nothing now existing under heaven, nor has existed through all the history of past ages, to which it is possible to apply these descriptions of holy writ, except the Pope, and to no other than the Pope!

Its first character consists in the nature of this power predicted in the little horn. Evidently, according to this prophecy, it must be a royal priest, a king, for it is written, "there came up amongst them a little horn." And "another king shall rise after them." A king-priest,—for it is written that "he shall be diverse from the other kings;" and all that follows is to show us in what consists *the difference*, politically as well as religiously. What does he do? He blasphemes, he persecutes the saints, he pretends he has the power of changing the times and the laws. As king he is weak and insignificant; as king-priest, he is powerful and haughty; he has power to oppress

the saints for ages,—he utters great words—he rules the world. Now, with regard to this first feature, where shall we find under heaven a king-priest if not at Rome, or perhaps amidst the mountains of upper Asia, in the great Lama? Where shall we find in history a king-priest who has attempted to change the times and the laws, who has reigned with power, and who has made a secular war on the people of the saints?

The second feature consists in the geographical situation of this power. Where are we to look for the little horn? Where is the seat of Rome? Where is her territory, her patrimony, or the possessions of the Church? Where are we to find the theatre of her evil doings?

What can be clearer than this prophecy? It is given to lead us straight to the monarchy of Rome, and make you place the Holy See in Rome, the possessions of the Church in Italy, and the theatre of this baneful potentate in the vast empire of the ten Latin kingdoms. You know well with what par-

ticular care St. John shows us that it is Rome, the city of the seven hills, the Queen City, the Babylon of the latter times. You know also that the Roman Catholics, as well as ourselves, all acknowledge that the Babylon of St John can be no other than Rome. If, then, this power is a landed power, this territory, according to Daniel, is a Roman state ; if it is a church, this church, according to Daniel, is a Roman church ; if it is a pontiff, this pontiff, according to Daniel, is a Roman pontiff ; and if it is a great apostacy, this apostacy extends, according to Daniel, between the Rhine, the Danube, the countries forming the Grecian empire, the Adriatic, Mount Atlas, and the great Ocean ; that is to say, in all the territory of the fourth beast. In other words, we must seek for it in France, Belgium, Spain, Portugal, Savoy, Italy, Bavaria, Austria, and a part of Hungary.

The third feature of this power is its origin and its increase. How does it first appear in the world ? Slowly, little by little, a

pradual growth, like the budding horn on the forehead of a young bull. You must remark that the ten first horns, or the ten kingdoms established by the Goths in the Roman empire, appeared before the eyes of the prophet at their full growth, but it is not so with the eleventh horn ; that appears to him after the others, silently, and without any noise, as a horn that is growing. Ask now, any historian, if it is not the exact description of the beginning of the papal tyranny, and if it did not become menacing, noisy, and terrible, without it being possible for them to say in what year it began !

The fourth feature is the chronology of this apostacy ; I mean the time of its beginning and that of its end. According to Daniel, when was it to begin ? this fact is very striking. In his vision, the time should be immediately after the divisions of the Latin empire into the ten Gothic kingdoms ; and this divided state was to last till the coming of Jesus Christ ! Now I ask, is it possible to explain this clear and positive prophecy if

the Popedom is excluded? I ask if all the historians of the Popes have not described their power as rising out of the ruins of the Roman empire, about the sixth or seventh century, and taking its growth in the midst of those ten kingdoms which were built up from those ruins, in the days of Clovis, Justinian, and Belisarius! Show me in the whole world, and above all in the Roman empire and in Rome, a king-priest who began to reign twelve hundred years ago, and who still reigns in our days, and will reign till the last coming of our Saviour Jesus Christ.

The fifth feature denotes the territory belonging to this power, and this too is marvellous. "Three of the first were plucked up by the roots, before the little horn," and these horns St. John shows us as "having each his crown." Take now the map of Italy, and look for the dominions of the Pope, and see of how many of the ten first kingdoms the pontifical territory occupies the site at this day. You will see that it has sup-

planted these three ; the Herules, the Ostrogoths, and the Lombards ! And go to Rome itself, and see the pontiff on the banks of the Tiber in all his sovereign pomp, trampling under foot the ashes of Romulus in the Basilica of St. Peter's, or in his own palace of the Vatican. You will see on his brow that Babylonish tiara, surmounted by the three crowns of the three horns " plucked up by the roots before him," those of Odoacer, of Theodoric, and of Alboin ; he, the only king in the universe, who wears this prophetic head-dress. Show me another prince on the face of the earth who binds three crowns upon his forehead ! He is also a king-priest, he is in Rome, he has grown as a horn grows, he began to reign in the sixth or seventh century, and he reigns still ! It is written, " Three of the first horns were plucked up before him, and he shall subdue three kings."

The sixth character is extraordinary penetration, most accomplished cleverness, incomparable policy, and continual vigilance.

Remark how this characteristic feature is admirably described in the symbols of the vision! From whence could proceed, according to Daniel, that influence exercised by the little horn, which ruled the whole Roman empire, and stirred up the world for so many centuries, while, coming forth as it did after the ten others, it was likewise the smallest? Listen! "It had eyes like the eyes of a man," says Daniel; these *eyes* contain the secret of its power. A horn with eyes! what a singular idea! yet how admirable when we understand the sense! For twelve hundred years what has given Rome her power in this superhuman penetration, this worldly cleverness, of which these eyes are the emblem? It is the vigilance which she exercises over all the world by means of her priests, by her monkish orders, by her nuncios, by the Jesuits, by her apostolic prefects, and, above all, by her confessionals; it is this piercing eye, ever open and which never slumbers; it is this consummate knowledge of human frailty which the

confessional has taught her for eight hundred years ; it is her wiles, her perfect sunning, those “depths of Satan, as they speak,” as St. John has said.

The seventh feature is her deceitfulness, her falsehoods. Her pretended miracles are astonishing features, and unparalleled in history. I might have included them in the last feature ; but St. Paul has described this particular so well in his second epistle to the Thessalonians, where he says of the man of sin, that his “coming is after the working of Satan, with all power and signs and lying wonders, and with all deceiveableness of unrighteousness,” that I have thought it right to give it a place along. And here it would be necessary to bring forward those false traditions, those false books, those false visions, those false relics, those miraculous medals, those false cures, those false acts, and above all those *false decretals*, that astonishing lie, which has never had its equal in the world in boldness or in success, for it has deceived all Europe for five hundred years, and alone,

in itself, rendered the gigantic usurpations of the Popes possible.

The eighth feature consists in his more than royal pomp. Daniel tells us, in the twentieth verse, that though this horn was the smallest, yet his "look was more stout than his fellows." Certainly the pomp of Charlemagne, of Charles the Fifth, of Louis the Fourteenth, or of Bonaparte, was very great; but not to be compared with that of the Roman Pontiff. Nothing less could satisfy him than that the greatest kings should hold his stirrup, wait on him at table—what shall I say? should prostrate themselves before him and kiss his feet, and he has even gone so far as to place his proud foot upon their prostrate neck! Go and contemplate him in the Vatican as I have done; you will see the painting which represents the emperor Henry the Fourth, stripped before Gregory the Seventh, placed in the royal saloon, through which the ambassadors of all the powers of Europe pass; and in another, the heroic and powerful emperor Frederick Bar-

barossa, on his knees before Pope Alexander the Third, in the public square of Venice, the Pope's foot is on his shoulder, his sceptre thrown upon the ground, and underneath these words: "*Fredericus supplex adorat, fidem et obedientiam pollicitus.*" One must see this king-priest in his palaces and basilica, to have a just idea of what his pomp is, and to comprehend the full sense of Daniel's words. "His look is more stout than his fellows." Where is the king of the west who is carried on men's shoulders, and surrounded by peacocks' feathers? Incense is burnt before him as to an idol, he is knelt to on both knees, his slipper is kissed on his foot, and he is adored! '*Venite, adoremus,*' exclaim the cardinals when they go to him. The present Pope sold in Rome this year, amongst the many medals which are annually struck to record in bronze the glories of his reign, one on which is inscribed, above the likeness of Adrian the Sixth, crowned by his cardinals, these words, "*Quem creant adorant!*" How often, whilst I beheld

him in the midst of his pomp, have not the words of the Holy Spirit sounded in my ears, "He as God sitteth in the temple of God, calling himself God!"

The ninth feature is his language, his great words. The little horn "had a mouth that spake very great things," said Daniel; and it would seem that nothing in the whole vision so forcibly struck the prophet as the violence, the hatred, and the pride of its language. More than once he expresses his astonishment at it. "I beheld because of the voice of the great words which the horn spake. Then I would know the truth of the fourth beast," "even of that mouth which spake very great things;" and certainly this one feature is sufficient to characterize the Pontiff of Rome. What would the least among the students of history in one of our colleges, answer, if asked to point out the power which through the nine hundred years of the middle ages, and the four hundred years of modern history, has never ceased to fill the world with the noise of his

mighty words, his menacing words, his proud words, his commanding words, his words of cursing and his words of fire, who ordered all people under his authority to undertake distant expeditions and exterminating wars? Will not the student instantly hasten to reply, the Pope, and the Pope alone! And sure it is then that the Pope is unparalleled in the history of men. For twelve hundred years the earth has heard these mighty words, these menacing and anathematizing words: he himself styles them his thunderbolts. Gregory the Sixteenth, now on his throne, when speaking of them in his book on "the triumphs of the Church," borrowing the language of Jove, says that "he thunders." Words of command and violence! he excommunicates kings, he condemns them, he deposes them, he curses them. Words of hatred and bloodthirstiness! For two centuries he hurled the nations of the west all over the east by his crusades; later he destroyed the Christian Grecian empire; in twenty-seven years, by the means of cru-

sades of Christians against Christians, he effected the extermination of the south of France. Proud words ! All historians, whether Christian or infidel, are agreed that the Roman Pontiff was never equalled on earth in proud and haughty words ; Daniel, therefore, had good reason to say, " I beheld then because of the voice of the great words which the horn spake."

The tenth feature of his character is the *continuation* of this language. According to Daniel, it is to endure till the coming of the Son of Man in the clouds of heaven, and you see, gentlemen, that it does still endure. And who would have believed, without witnessing it, that in Europe, after so much civilisation, and after the coming of the glorious Reformation, after twelve hundred years of scandalous conduct, a king-priest could continue the same language from Rome in the midst of the nations ? But our God is omnipotent !

The eleventh feature is his blasphemies. Daniel says, " He shall speak great words

against the Most High ;” and is there anything more blasphemous than the high pretensions of the Roman Pontiff? He styles himself, “Holy Father!” the name by which Jesus addresses *his* Father! “The very holy Father! the Husband of the Church! the Head of the universal Church! (the incommunicable name of the only Son of God!) His Holiness! God’s Vicar upon earth—God’s Vicegerent—God upon earth! Deus in terra, sanctissimus Pater, sua sanctitas!!!” He declares himself infallible; he puts his decrees above even those of the word of God, and assumes the power of releasing man from fulfilling the commandments of his Creator! He maintains that *he* only makes priests, and they only in *their* turn can create their God in a morsel of bread, by the means of three Latin words, and give him to be eaten by the people!!! And he can forgive sins committed against the Lord of Lords, and open at will the gates of heaven to whom he chooses! Are these blasphemies enough to be proclaimed openly by a worm of the

earth ? and has there ever existed under the heavens a power which in this particular resembled the Pope ? Will you find in any country his counterpart in all the history of the folly and the pride of man ? What shall we say, when we reflect—and no one can deny it—that the priests capable of this excess of presumption were, as to the generality of them, for many generations, the scandal of the universe, by their luxury, their licentiousness, and their cruelty !

The twelfth feature consists in his murderous hatred and persecution of real Christians. Daniel says, “I beheld, and the same horn made war with the saints, and prevailed against them ;” and he adds, “he shall wear out the saints of the Most High.” Alas ! here also the voice of history does but echo the lamentable cry of the prophet. Every one of its pages, down to the last century, when alluding to the Popes, bears witness to their unrelenting pursuit of those who were firm in living according to the Word of

God, and of their slaughter in the name of the holy Church ! Words would be wanting to describe all that the Popedom has shown forth of this appalling feature for centuries. Who can relate all the tragedies that have been acted for six hundred years in the dungeons and at the *auto da fe* of the holy Inquisition, that wonderful tribunal whose acts during that period were directed and legalized by the bulls of the Court of Rome ? All other earthly powers have made men perish by thousands, for the foot of man is swift to shed blood, but the Pontiff of Rome has killed *the saints*. His decrees curse and condemn to the stake those who may be surprised in reading the Bible in the vulgar tongue ! Let it be remarked here that it is no contradiction of the accusation to bring forward the proofs of cruelty committed antecedently for the sake of religion. The cruelties so committed are now condemned and abhorred in every existing communion ; but they cannot be so condemned in the

communion of the Pope, for they not only form a part of his history, but a part of his doctrine ! The duty of executing heretics is inscribed amongst the infallible and irrevocable decrees of his general councils,* in the same manner as those of the mass and purgatory ; and when Luther dared to declare “ that it was contrary to the Holy Spirit to burn men convicted of error,” the court of Rome, in its Bull *Exsurgas*, inserted this sentence in the number of the forty-one propositions by which it condemned Luther, and ordered, under severe penalties, that he should be seized (*personaliter*) and sent to the Pope.

The thirteenth feature is his most audacious heresies ; and this one is almost the most striking amongst them, and unlike any other. Daniel says of the little horn, “ And he shall be diverse from the first, and think to change times and laws ;” and this is precise-

* The third and fourth of Lateran.

ly the extraordinary infringement which the Pope has committed in the law of his God. He has aspired to the power of changing its sovereignty, its sanctions, its use, its contents, its morality, and its doctrines. I have said its sovereignty; and has he not, the only man on earth, proclaimed himself infallible, and dared to place his decrees, and his traditions, on a level and even above the Scriptures? I said its sanctions; and has not he alone of all the earth pretended to forgive those sins which the law of God condemns, and dispense with those duties which that law enjoins? I said its use; and has not he alone on the earth for six hundred and fourteen years, from the Council of Thoulouse in 1229, forbidden the people of God to read the Holy Scriptures? Nothing of the kind was ever known before in all Christendom. The Eastern churches, corrupt as they are, have treated the Scriptures in their councils with the greatest respect; the Pope is the only priest who has ever dared publicly to forbid men to read the word of Him who is

his Judge and his God. I said he has changed their contents ; for he alone on the earth has dared, in his council of Trent, to add the works of man to the oracles of the Old Testament : the Book of the Maccabees, for instance, acknowledged as uninspired in the days of our Saviour. I said its morality ; and to believe me you have only to read those promulgated by the Jesuits, the directions given this year to the confessors of Fribourg, Grenoble, Strasburg, and all through the popedom ; look at the three hundred and twenty-six works of the Society of Jesus, which were condemned in the last century by the tribunals of all European nations as encouraging every crime, and which the parliament of Paris burnt,* in 1762, by

* "Ancient and Modern Jesuitism," by the Archbishop of Malines ; page 212. Of these three hundred and twenty-six publications, all approved by three Jesuit Theologians, seventeen encourage impurity, twenty-eight perjury, thirty-three robbery, thirty-six murder, sixty-eight regicide, fourteen simony, &c. &c.

the hands of the common executioner. All these abominations have been recognized, recommended, and sanctioned by the Roman Pontiff by his solemn re-establishment of the Society of Jesus, in 1814, in the beatification, by Pius VII., of the Jesuit Liguori, the great promoter of the immoralities of Probabilism; by his recent canonization by the reigning Pope, who has thus canonized those detestable maxims, vainly branded two hundred years ago by Pascal, and vainly also burnt by the hangman of Paris, eighty years ago, which treated of "Mental Reservation," of "Probability," and of Philosophical Sin." I said in its doctrines, when he promulgated by his own full authority heresies the most strikingly opposite to the Word of God, on the worship of images, the dominion of priests, their voluntary celibacy, on auricular confession, on secular priesthood, and on the sacrifice offered in the mass; on the invocation of the dead, on the use of an unintelligible language in all worship, on the adoration of Mary, on relics,

on purgatory, on the universal bishoprick of the Pope—but, above all, when he exactly professes the four doctrines which St. Paul has signalized as the marks of the Man of Sin; first, lying miracles; secondly, the worship of demi-gods, or the dead deified, who were worshipped by the Greeks and Romans under the name of demons; thirdly, the doctrine of ecclesiastical celibacy; and fourthly, the interdiction of meats. These are the words of St. Paul: “Now the Spirit speaketh plainly”—and it did also in Daniel—“that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.”

The fourteenth, and last feature, is the exact period of his persecutions of the people of God. Daniel and St. John both de-

clare, several times, that it will be “until a time and times, and the dividing of time,” or one thousand two hundred and sixty prophetic days, which is understood to be, for many good reasons, as many years. Who could have believed beforehand, that a king-priest, so violent, so luxurious, so cruel, so blasphemous, so opposed to the Scriptures, so exactly described by them, so outrageous against peoples and potentates, would exist twelve years? And the Holy Spirit declares that he would last twelve hundred and sixty, and so it is! I shall not attempt, gentlemen, to inform you of the various calculations which have been made as to his beginning, or as to his ending; I only call upon you to admire this fourteenth prophetic feature of the Roman Pontiff, as we have already admired the others.

Finally, gentlemen, these same prophecies all equally predict his judgment and his ruin. I shall not enter on this subject, but I must bring it before you in concluding,

were it only to give us fresh courage. These are the words of Daniel—"The judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom, is an everlasting kingdom, and all dominions shall serve and obey Him."

Gentlemen, this sketch of the seventh chapter of Daniel will suffice, I trust, to show you what a profusion of light shines in this portion of the Scriptures upon this particular doctrine, and still more brightly in the prophecies of St. Paul and St. John, on the same subject. I may recur to them another time; let us now consider what conclusions we are to draw from what has been said.

First. That our forefathers were right when they inserted this doctrine in their confessions of faith.

Secondly. That you also are called upon to study it with attention, that you may be able to preach it.

Thirdly. That it is not only a weapon of controversy, but that it contains a great consolation for the soul of believers. The Pope himself thus preaches Jesus to us, for, at the end of the dominion of the Man of Sin, the Scriptures invariably place the reign of the Redeemer, his glorious coming, and our being gathered around him. ("Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him.") The blessed millenium and the reign of the saints.

Fourthly. There is nothing so powerful as this doctrine for the direct combating of Rome. If we were to satisfy ourselves by describing the virtues of Christ, when we preach Him, we should waste our time; we must proclaim him as *the Christ*: so likewise we shall waste words in showing the heresies and the crimes of the Pope, and in

trying to refute him ; we have only to say,
“ He is the Man of Sin !”

Fifthly. The preaching of this truth is very useful for strengthening the faith of our flocks. By ordinary modes of controversy you only destroy ; you overthrow the mass, purgatory, indulgences, &c., it is true, and it is well, but that is all. Here, on the contrary, we proclaim the divinity of the Bible, for, in exhibiting the Pope, we show a lasting miracle—a miracle which calls upon us to believe the Bible ; and in this point of view the unbelief of the Romanists, the unbelief of the Jews, edifies the Church, because it has been predicted, and thus the scandal of Rome is by this doctrine converted into the most eloquent of all preaching ; and, as we have already said, the sovereign Pontiff and the Roman Church become, unconsciously, admirable confirmations of the truth.

Sixthly. The promulgation of this doctrine must necessarily be very precious for

the awakening, the undeceiving, and the convincing of many an entangled conscience. How many there are now-a-days, who, whilst they perceive the abominations of Rome, dally with this impure system, and pretend that they may abide innocently within Babylon, by rejecting her heresies and spiritualizing her idolatrous rites ! But this doctrine calls upon them to break off all alliance with the iniquity. “ Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues ! ”

Seventhly. By meditating on this truth you will be strengthened for your calling ; prepared for the days of trial that are at hand ; you will hearken to the prophetic trumpet which is now sounding to encourage the holy army of God, and you will put on your armour to encounter persecution, and, if needs be, to win the martyr’s crown. It is no ordinary war that the evangelical Christian wages against this power, fore-

shown so many ages ago by the Scriptures, and which His Master will speedily annihilate by the brightness of His coming. It is recorded that in this persuasion lay the strength of the Reformers; this it was that upheld the language of Wickliffe, and gave to Luther his boldness and his force. Knox, and Hamilton, his youthful predecessor, kept it constantly before their eyes; it gave them their holy intrepidity, and enabled them to set their faces like a flint before the anger of princes, and the fury of the nations.

Eighthly, and finally. In preaching this doctrine you will rejoice the people of God, and prepare them for the coming of the Redeemer; you will awaken their attention to approaching scenes; for Christians are thus described, "they wait for the coming of Jesus Christ:" "they love his coming;" they say "Lord! remember me when thou comest in thy kingdom!" St. Paul says to the Corinthians, "Ye come behind in no gift; waiting for the coming of our Lord

Jesus Christ : who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ."

